Testimony of the Scriptures Respecting Wine and Strong Drink

--- BY ---
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A Topic for the Times

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THE

TESTIMONY OF THE HOLY SCRIPTURES

RESPECTING

WINE AND STRONG DRINK

BEING THE SUBSTANCE OF

A COURSE OF LECTURES

DELIVERED BEFORE THE PICTOU T. A. SOCIETY IN 1848.

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BY

SIR J. WILLIAM DAWSON.

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PRELIMINARY NOTE.

The Lectures reprinted in the following pages were an early effort on the part of the author to contribute to the cause of Temperance in his native Province of Nova Scotia. They were first printed in 1858, under the auspices of the Pictou County Temperance League, in pamphlet form. They have long been out of print, and the present edition appears by request of friends interested in the subject.

Little change has been made in the text, but some notes have been added in parts which have appeared to require further explanation. The work being intended for the general public, it has not been deemed proper to introduce technical terms and discussions, or to enter into the many new facts bearing on the grape and on wine developed by chemistry and microscopy in recent times.

ERRATA.

PAGE 5.—Fifth line from bottom of page, read "article of food."

PAGE 14.—Fourth line from top, for "mave" insert "have," and fourteenth line, read "juice drunk."

PAGE 48.—Nineteenth line, for "principle" read "principal."

PAGE 49.—Eleventh line from bottom, for "of" read "if."

INTRODUCTION.

The great leading object of the Scriptures is the offer of salvation to fallen man, through Jesus Christ ; but as a necessary appendage to the good news of salvation, they contain a rule of life fitted to guide the christian in every step of his pilgrimage. By this rule he should try every custom and practice of society, and every scheme which professes to benefit the human race ; and should approve or reject according to their agreement or disagreement with the leading principles and more particular injunctions of the holy book.

The conduct of christians in reference to intoxicating drinks forms no exception to this great principle. At the present time men are ranging themselves on opposite sides of this question ; some abstaining from all that intoxicates, and maintaining that it is the duty of all to do so, as the only way of arresting intemperance ; others refusing to abstain, or to admit that it is necessary. On which side should a christian place himself ?—or, in other words, whether does God's word require him to abstain from intoxicating drinks, or encourage him in their use ? This question is answered in very different ways. The friends of abstinence usually build their cause on that great law of

christian love which embraces the whole teaching of the Bible in reference to our conduct to our fellow men. Its opponents usually fortify themselves with passages of Scriptures countenancing the use of wine. Where then lies the truth ? Does one party misapply the great leading precepts of the gospel, or does the other misapprehend individual passages ? or is the word of God undecided or self-contradictory ? These questions every christian should be prepared to answer ; and my object in these lectures is to inquire seriously into the testimony of the Bible on this subject, by examining all the passages in which wine and strong drink are mentioned, either with apparent approval or reprehension ; and by shortly considering the bearing of the principles of christian love and self-denial on the use of these and similar drinks as now existing.

In preparing the statements which follow, I have consulted every authority within my reach, and must acknowledge myself indebted to most of the later writers on the subject, especially to Rev. P. Mearns, whose little work, the " Vine, Olive and Palm," edited by the late Dr. Kitto, should be read by every one who wishes to understand this subject. I have, however, taken nothing on the bare assertion of any man, but have endeavored by careful study of every passage in the original, and by comparing scripture with scripture, and with the nature of the subsances in question, and the customs of the times, to form an independent opinion ; or at least to ascertain the value of the evidence by which the views of different writers are supported. I have not sought to make out a case either for or against Total Abstinence ; but have endeavored to inquire in a spirit of fairness, and with a desire that I might be guided to the pure unmixed truth. I entreat all who hear me, and especially those

who really endeavor to regulate their conduct by the word of God, to come to the consideration of this important subject in the same spirit.

The plan which I shall pursue in the following inquiries is to consider, first, the nature of the Grape, and the various products which can be obtained from it; secondly, the testimony of the Old Testament; and thirdly, that of the New Testament.

THE GRAPE AND ITS PRODUCTS.

1. For our present purpose, a ripe grape may be viewed as a tough skin or membrane, filled with very delicate cells, containing a sweet sugary and mucilaginous juice, a small quantity of vegetable albumen, a substance analogous in composition and properties to the white of egg,) and a vegetable acid, the tartaric, in combination with potash, forming the substance known as *Tartar, or Cream of Tartar.* It is scarcely necessary to say that the ripe grape is a delicious fruit, and that it is, especially in vine-growing countries, used in large quantities. If carefully pulled and stored, the ripe grape may be preserved without any change for a considerable time; if properly treated, even till the next vintage.

2. By drying in the sun or ovens, and thus converting them into raisins, grapes may be preserved for an indefinite time. This process has been employed to a great extent both in ancient and modern times, and we shall soon find that dried grapes formed an important article food among the ancient Hebrews.

3. When grapes are thrown into a press or cistern, and trodden by men or otherwise pressed, a large quantity of sweet juice, usually termed *Must*, is obtained. If exposed to the air, Must speedily becomes

changed, but it may when fresh be used as a beverage, and has been employed in this way from a very ancient period.

4. If the Must be boiled, so as to evaporate a large portion of its water, a sweet syrup is produced, resembling treacle : but more agreeable ; and in some countries this substance is now prepared in considerable quantities. In Syria at present grape syrup is called *Dibs*, and Dr. Shaw states that in his time not less than 2,000 cwts. were annually exported to Egypt from Hebron alone ; and Dr. Robinson found the same manufacture going on in Hebron, and states that the *dibs* is much used by all classes as a condiment with their food. There is ground for believing that the Hebrew *Debash*, translated honey, often means the syrup of grapes ; and if so, the trade above mentioned in " dibs," is probably very ancient, since Ezekiel, in enumerating the principal articles exported to Tyre from Judah and Israel, mentions *Debash* as one of them. (Ez. xxvii. 17.)

5. The most important change to which the juice of the grape can be subjected is fermentation. If the Must be placed in an open vessel,* at a temperature of about sixty degrees, it soon ferments spontaneously. The albumen already mentioned appears to be the first substance which undergoes change, and in doing so it becomes a yeast or ferment, under the influence of which the sugar of the juice undergoes a complete metamorphosis, being converted into alcohol, which remains in the liquid, and carbon dioxide, a gas or air which escapes, causing a strong effervescence or boiling up of the fluid. During this process yeast is thrown

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* So as to afford access to the minute germs of the yeast plants (*Saccharomyces*, etc.), see Carpenter on the Microscope under " Fermentation."

up to the surface, and the tartar, being less soluble in alcohol than in water, is in part separated in the form of powder, and the liquid becomes turbid or muddy. The violence of the fermentation soon subsides, but the process still goes on more slowly, in some kinds of wine for a year or more. In modern wine making, the fermented Must is generally put into casks to undergo this slow fermentation.

The quality of the wine produced depends on the peculiarities of the variety of grape used, and on the methods employed ; and with reference to these, we can divide all the wines of modern and ancient times into four classes.

First.—*Dry Wines.* In these the whole or nearly the whole of the sugar present in the grape is converted into alcohol. Some wines of this kind are called *Light* Dry Wines, as Hock, Hermitage, Claret, etc. These are usually the product of the more northern grape countries, and contain from 6 to 13 per cent. of alcohol. Others are called *Strong* Dry Wines, as Port, Sherry and Madeira ; these are produced in warmer though not the warmest grape countries, and contain from 16 to 22 per cent. of alcohol. They are the strongest wines made, and are usually not the direct product of fermentation, but are mixed with distilled liquor. These dry wines appear to have been little known, and not esteemed in Biblical times or even in the later periods of Greek and Roman civilization. Indeed, it was not until in modern times the use of distilled liquors had vitiated the taste of mankind, that the harsh and alcoholic wines of this class were regarded with any favor.

The second class includes the *brisk* or effervescing wines, as Champagne. Wines of this kind are bottled before the fermentation is completed, and in consequence when they are uncorked carbon dioxide escapes

from them with effervescence. These wines are not so alcoholic as Port or Sherry, but the carbon dioxide present in them, adds to their exhilarating power. Champagne is said to require the addition of sugar to the grape juice, in order to preserve the sparkling quality. Wine of this kind was known in very ancient times ; indeed, it appears that among the Hebrews fermented wines were always bottled in skin bottles, before fermentation was finished. The practice is alluded to in the book of Job and by our Lord in His parable of the new wine in old bottles. We shall, however, find in the sequel, that wines of this kind are discountenanced by the inspired writers.

The third class consists of *sweet* wines, as Malmsey and Tokay. In these a portion of the sugar is unfermented, giving a considerable degree of sweetness to the liquor. The grapes of warm climates are those which most readily produce these wines, as they contain the largest proportion of sugar. These wines sometimes contain as little as nine or ten per cent. of alcohol. These rich sweet wines were highly esteemed in ancient times. The wine of Cyprus, which in the present day is remarkable for sweetness, was the most valuable wine of the Greeks and Romans ; and the latter people, in order to make imitations of such rich wines, were in the habit of preparing wines from half-dried grapes, and of sealing up the juice of their sweetest grapes in jars, and burying them in the ground or immersing them in water, so that only a very slight fermentation might occur, and the sweetness of the juice be retained. Sweet wines of this class are made in Syria, and the grapes of a country so warm as Palestine, must at all times have been peculiarly suited for their production.

The fourth class consists of sweet wines made from *boiled* Must. By boiling, the albuminous part of grape

juice is curdled, and may be removed, and the sweet juice thus deprived of its ferment and most changeable material, is capable of undergoing only a very slight fermentation, or may be kept altogether unfermented. This kind of wine is made, though in small quantities, in Italy and France, where it is known by the name of *vino cotto*, and *vin cuit*, both signifying boiled wine. It is still largely made in the East. These boiled wines, which of all wines usually so called, are the least alcoholic, were the favorite beverage of the wealthy and luxurious in ancient times. Pliny tells us of such wines prepared from must boiled down to a half or one-third of its original bulk. These must have been of the consistence of syrup, and scarcely alcoholic. Some indeed were as thick as honey, and required to be dissolved in a large quantity of warm water before being drunk. We shall find intimations not very obscure, in the Scriptures, that these boiled wines were highly esteemed by the ancient Israelites.*

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* Mr. Horner, a missionary in Turkey, informs us, that a drink called *Nardeuk* is still made from grape juice boiled down to one-fourth, and unfermented ; and that though not fermented, it is distinct from the ordinary grape juice or *dibs*.

Mr. Eli Smith, an American missionary in Syria, gives an account of the modern methods of preparing wine in that country, in the Bibliothica Sacra, May, 1846. He mentions three methods. 1.—The fermentation of the unprepared juice. Little of this kind is made, and it does not keep well. In other words, it runs on too far into the alcoholic, and perhaps acetous, fermentation, for the taste of the people. 2.—Large quantities are made of juice boiled until it is diminished 4 or 5 per cent. This process must so far de-albumenize the juice, as to render its fermentation subsequently very moderate. 3.—Large quantities are also made of grapes partially dried in the sun. This also probably gives a sweet

The above short account of the products of the grape must be kept in view throughout our investigations, since without distinguishing between the wines and

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wine. Mr. Smith evidently understands very imperfectly the processes he describes, but his testimony is very valuable, as showing the resemblance of the ancient and modern practice in the East. Professor Hitchcock, in Silliman's Manual, Vol. 46, gives analyses of Lebanon wines, showing that they contain from 11 to 18 per cent. of alcohol; that is weak, compared to the stronger kinds of claret and the weakest Madeira and Sherry. Unfortunately, however, we do not know precisely the mode of manufacture of these wines, nor whether they fairly represent the present wines of the country, nor the extent to which the strength had been increased by keeping and carriage.

The following general statements give the more essential facts :—Must, if fermented to the full extent, gives a wine containing, according to the kind of grape, from 5 to 25 per cent. of alcohol, and from 4 to 94 grains of sugar in the ounce. There are, however, several methods of preparing the must which were in general use in ancient times, and which give a less alcoholic and more saccharine quality to the wine. These last must also be distinguished from that boiling into syrup also much practised, and the product of which it appears was sometimes also called wine, though more usually distinguished from it. For a popular view of the composition of wines and other fermented drinks, see Johnston's "Chemistry of Common Life;" but it must be remarked that this author, while careful to inform us of the effects of alcohol in supplying in some degree the material of animal heat, omits to notice sufficiently its other effects, on the nervous and digestive organs, which render it so much less suitable for this purpose than the many harmless and less costly articles of diet, which would produce all its good results without its evil.

other substances produced from the grape, it will be impossible properly to appreciate the Scripture testimony.

THE OLD TESTAMENT.

If any person desirous of information on the wine question, consults the English versions of the Old Testament, he will probably be very much puzzled in attempting to decide what are the views of the inspired writers respecting wine. He will find it in some passages mentioned as one of God's greatest temporal benefits, and associated with those productions which are most useful and agreeable to man. In other places he will find it associated with vice of every kind, and its use as a beverage decidedly discouraged. I have little doubt that many persons really desirous of information on this point, have given up in despair the attempt to obtain any unequivocal decision from the Old Testament. The principal reason of these apparent contradictions is, however, a very simple one. In the authorised version, eight Hebrew words, some of them denoting wines, others the grape itself or its juice in different states, are translated by the English word wine, qualified by the adjectives mixed, new, sweet, etc. ; and consequently any passage to which the English reader refers, may apply to substances entirely different from wine, as we usually understand that word. In making this statement, I do not wish to bring any general charge of inaccuracy against the authorised version of the Scriptures. It is, however, well known that its translations of the names of objects of natural history and domestic use are often incorrect, both because when it was made the knowledge of the natural history and domestic manners of eastern countries was very imperfect ; and because many objects

of this kind have no English names, or nothing exactly equivalent to them in modern usage. There are indeed, some words of these kinds whose meaning is still involved in some doubt ; and we shall find that one or two of those bearing on the wine question are in this predicament. In pursuing that branch of our subject which relates to the Hebrew Scriptures, it will therefore be necessary to inquire into the real meaning of the terms employed; and perhaps the simplest method of treating the whole of this department will be to consider under each word the texts in which it is contained. I shall begin with those words which do not denote wine usually so called.

1. "TIROSH"—VINTAGE FRUIT, OR THE NATURAL GRAPE AND ITS CONTENTS.

This is one of the most important words in relation to the Scripture testimony regarding wine. It occurs in thirty-eight places, in all of which it is rendered in the authorised version by the word wine, sometimes with the adjectives new and sweet ; and in most of which it is mentioned in an approving manner.* The word is derived from *Yarash*, to possess or inherit, and this used to be explained as implying that *Tirosh* possesses or takes possession of a man by its intoxicating power ; but it seems much more probable, and more in accordance with the scriptural use of the word, that it is taken from the root above named, because "tirosh" was a principal part of the possession or inherit-

* In one passage, Numbers xviii. 42, the revised version, in deference to the commentators, translates by the word *vintage*. The usual translation, "New wine," need not, however, be much objected to, if understood to mean the juice while still in the grape and not altered artificially.

ance of an Israelite. However this may be, it is now well established by the inquiries of various late writers, that the word does not denote wine of any kind ; and this I think can easily be proved by a few of the passages in which it occurs.

1. It is said to be trodden in the wine press, Micah vi. 15, "Thou shalt tread the olives, but shalt not anoint thee with oil, and the new wine (*Tirosh*) but shalt not drink wine." Here it is plain that the "tirosh" was to be trodden to make wine, as the olives were to make oil,—consequently the grape is meant. A similar passage is in Prov. iii. 10, where it is said of the man who honors the Lord with his substance that his "presses shall burst with new wine," that is, with the grapes to be trodden in them. (2.) It is united with the Hebrew words *Dagan* (corn) and *Yitzhar* (translated in our version, "oil,"* but properly a general term for various kinds of fruit, and rendered by recent writers "orchard fruit,"), and these three words are used to denote the whole vegetable produce of the promised land. Deut. vii. 13, affords a good instance of this : "He will bless the fruit of thy land, thy corn, thy wine, (*Tirosh*) and thine oil, (orchard fruit) and in Nehemiah x. 37, the fruit of all manner of trees," is called "wine (*Tirosh*) and oil" (*yitzhar.*) The same three words are used to denote the tithes and first fruits, which it is well known included grain and all sorts of fruit, (Deut. xxvi., Numb. xxvii. 30) ; and if these words denoted only corn, wine and oil, as they are rendered in Num. xviii. 12, Deut. xiv. 23, and other places, it is evident that the law would not ex-

* The proper word for oil is *shemen.* The olive was, however, probably one of the fruits included in the general term *yitzhar.* In the original *yitzhar* is always associated with *tirosh.*

tend to the whole produce of the vineyard, nor to figs, dates, citrons, etc., of which, nevertheless, the Hebrews gave the tithes and first fruits. It is plain, therefore, that "Tirosh" must mave had a much more general meaning than that of wine. (3.) The first fruits of "Tirosh" as well as those of corn and orchard fruit, are said to have been "eaten," (Deut. xii. 17, and xiv. 13) and although the Hebrew verb used in these passages has a somewhat more general meaning than the English "eat," it is not usually employed to denote drinking wine. There is one passage (Is. lxii. 8, 9,) in which the tithe of "Tirosh" is said to be drank; this is easily explained by the fact, that grapes are often pressed into a cup and the juice drank ; and that the Israelites who lived at a distance from the temple, were allowed to substitute wine for their tithe of "Tirosh," (Deut. xxiv.) (4.) *Tirosh* is mentioned in terms which show that it was not a manufactured article, but a natural product. It was "gathered," like corn and fruit ; Deut. xi. 14. It had a "season," like corn; Hosea ii. 9. It was dried up in the field by drought ; Haggai i. 11, "I called for a drought on the land and on the mountains, on the corn and upon the *Tirosh*." Is. xxiv. 7: "The *Tirosh* mourneth, (hangeth its head) the vine languisheth." In Joel i. 10, the *Tirosh* and *Yitzhar* are said to be dried up in the field ; and the prophet enumerates as the trees which produced them, the vine, fig-tree, pomegranate tree, palm tree and apple tree. In passages of this kind it is evident that the fruit hanging on the tree is meant, and not either wine or oil, which could not be said to be dried up by drought. Viewed in reference to the grape, these passages have great force, since the grape thrives in the driest soils and climates, and when it is withered on its stalk, there must be the very extremity of scorching drought. Lastly, I may mention that the word

Tirosh is never associated with the idea of intoxication, which is frequently mentioned in connection with the words denoting wine.

The above reasons, which might be supported by many additional passages, are, I think, sufficient to show that the word *Tirosh* denotes the produce of the vineyard, either gathered or on the stalk ; or, in other words, the crop of grapes or vintage fruit. I may mention here that the Hebrew has distinct words for a grape or berry and for a cluster of grapes ; and we shall find in the sequel that it has also distinct words for the juice of the grape in different states, and for wine. I may now proceed to consider the principal passages in which the mistranslation of *Tirosh* has obscured the scripture testimony regarding wine.

In Gen. xxvii. 28, Isaac in blessing Jacob says, "God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine." In Jer. xxxi. 12, the prophet, speaking of the redemption and in-gathering of Israel, says, "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for corn and for wine and for oil." In Joel ii. 19, it is promised, "I will send you corn and wine and oil, and ye shall be satisfied." In these pasages the word "wine" should be "vintage fruit," the original being *tirosh;* and these are merely specimens of a class of passages of the same kind, to which may be added those verses, some of them already quoted, in which the destruction of the "tirosh" is predicted as a judgment on the sins of Israel.

In Judges ix. 13, in a parable in which the trees and shrubs are represented as speaking, the vine says, "shall I leave my wine (vintage fruit) which cheereth God and man ?" As it appears in our version, this seems to refer to the exhilarating effects of wine, but

the real reference is to the joy and feasting with which the vintage and the presentation of the first fruits to God were celebrated. A kindred passage, alluding to the rejoicing attending the harvest and vintage, is Ps. iv., 8, "Thou has put more gladness in my heart than they have in the time when their corn and wine (vintage fruit) increased." A somewhat similar expression occurs in Zech. ix. 17, "Corn shall make the young men cheerful, and new wine the maids." The imputation against the Israelitish maidens, apparently conveyed in this passage, is entirely removed when we find that vintage fruit only is meant. The word translated "cheerful" in this passage, however, more properly means to thrive or grow, and it is probable that the nutritive properties of corn and grapes are referred to, rather than the cheerfulness of the vintage.

In 2 Kings xviii. and Isaiah xxxvi., we have a report of a very temperate speech from a very unlikely quarter. Rabshakeh, the envoy of the king of Assyria, in endeavoring to tempt the subjects of Hezekiah from their allegiance, says, "Make an agreement with me by a present, and come out to me, and eat ye every one of his vine and every one of his fig-tree, and drink ye every one of the waters of his own cistern, until I come and take you away to a land like your own land, a land of corn and wine (vintage fruit.)" This speech although of no authority in itself, is valuable as affording an indication of the tastes of the people of Judah, to which Rabshakeh would without doubt endeavor to accommodate his promises.

A passage whose force and meaning are greatly obscured by the mistranslation of *tirosh* is Isaiah lxv. 8, "Thus saith the Lord, as the new wine is found in the cluster, and one saith destroy it not for a blessing is in it, so will I do for my servants' sakes, that I may not destroy them all." As wine cannot be found in

a cluster of grapes, this passage has in our version no plain or obvious meaning, unless the juice of the grape is understood, and even then it has little force ; but when we introduce the true meaning of the Hebrew word, ripe grape or vintage fruit, a beautiful and expressive figure is at once developed. God's servants in Israel are compared to ripe grapes in an unripe cluster, and this is not to be destroyed, for it is blessed, as a part of the consecrated first fruits, and as a presage of the coming vintage. So, we are told in the next verses, Israel would be preserved for the sake of God's elect who were in it.

There is but one verse in which any evil is attributed to *Tirosh*. "Hosea iv. 11, idolatry and wine and new wine (vintage fruit) take away the heart." This is a passage sometimes quoted in arguing against wine ; but it is probable that the wine and vintage fruit of this passage were offered to idols or used in idolatrous feasts, and that it is in this way that they are said to have taken away the hearts of God's people.

It thus appears that the proper translation of this word removes a considerable number of the texts which may be quoted in favor of wine. It may, however, be argued that since vintage fruit is the material for wine-making, the passages above quoted may be considered as indirectly approving of wine. It must not, however, be forgotten that there are other and important uses of the grape. From July, when the earliest grapes ripen in Palestine, till September, the Israelites had a constant succession of ripe grapes, and in plentiful seasons the time of the ripe grapes lasted even longer than this, (see Leviticus xxvi. 5.) In this point of view alone, a fruit so sweet, juicy and nutritive as the grape, was an inestimable blessing, especially in a warm and dry country, where fruit was probably used at every meal. Dried grapes also formed a

staple article of diet, and the delicious grape syrup, among a people who were probably as fond of sweetmeats as other orientals, must have been highly valued, especially as cane sugar was then probably little known. These considerations are amply sufficient to justify the high place given to the grape among the bounties of Providence, if no wine had ever been made from it ; and if wine-making were now to cease, they would still entitle the grape to rank among the most valuable fruits. We shall, however, be in a better position for deciding on this point, when we have considered the testimony of the inspired writers respecting fermented wine.*

2. "ESHISHAH"—A CAKE OF RAISINS.

This word is derived from the root *ashash*, to press together, and it is probably the name of a preparation of dried grapes, in the form of cakes, much used by the ancient Hebrews, and highly valued as a rich and nutritive article of food, as Buckingham informs us similar preparations of the grape and its juice now are in the East. This word is translated in our version "flagons," and "flagons of wine," which must have been a mere inadvertence, as I believe most authorities, ancient and modern, are agreed that the word means at least a sweet cake of some sort. The word occurs only in four places. Two of these, 2 Sam. vi. 19, 1 Chron. xvi. 3, relate to the same occurrence : after the ark had been brought to Jerusalem, David is said to have given to every man and woman of the

* For farther discussion of the meaning of Tirosh, see Lee's "Tirosh lo Yayin," and "Olive, Vine anl Palm," also Kitto's and Eadie's Bible Cyclopedias, Art. "Wine."

assembled multitude "a loaf of bread, a good piece of flesh, and a flagon of wine." This "flagon of wine" should be read a "cake of raisins." In Song ii. 5, the bride in our version says, "Stay me with flagons, comfort me with apples,"—the more correct reading is, "Stay (nourish) me with raisin cakes." In Hosea iii. 1, the Israelites are accused of serving idols and "loving flagons of wine." Here also the original is cakes of raisins; and it is probable that these, like the vintage fruit referred to under last head, were offered to the idols or consumed in idolatrous feasts.

It may be proper to remark, before leaving this word, that cakes of figs were also in common use; and that bunches of dried grapes or rasins are also mentioned in several places as ordinary articles of food. (1 Sam. xxx. 10, and xxv. 18, 2 Sam. xvi. 1, 1 Chron. xii. 40.)

3. "ASIS"—MUST.

This word is derived from the verb *Asas*, to tread; and it literally means that which is trodden out of the grape, namely, must, or the fresh juice of the grape, as it flows from the wine-press. In the authorised version it is translated new wine, sweet wine and in one place juice. This substance was used as a drink in ancient times, thus Pharaoh's cup-bearer is represented as pressing the juice into his cup;* it was also the material from which were made syrups and wines. It is mentioned in the Scriptures approvingly. In the Song of Solomon viii. 2, the juice of the pomegranate is called *Asis*. In Isaiah xlix. 26, it is predicted of the oppressors of Israel that they shall be "drunken

* See Gen. xi. 9, *et seq.* The same thing is still done, the juice being sometimes strained through a linen cloth.

with their own blood as with *Asis*." Here the reference is probably to the sickening effects of blood, and the satiating or cloying property of the sweet must when drunk in large quantities ; and not to intoxication, which would be caused neither by must nor blood. In Joel i. 5, *Asis* occurs in a connection which also at first sight appears to connect it with drunkenness, "Awake ye drunkards and weep, and howl ye drinkers of wine, because of the new wine (*Asis*) for it is cut off from your mouth." In the following verses, however, this is ascribed to an invader who had laid waste the vineyards, and thus cut off the must on which the drunkards depended for their supplies of fermented wine. In the close of the same book (iii. 18) in a beautiful description of the latter-day prosperity of the church, it is predicted that " The mountains shall drop down new wine (*Asis*) and the hills shall flow with milk." And Amos (ix. 13) in a passage of similar import says " The mountains shall drop new wine, (*Asis*)." In both of these passages the septuagint translation has " sweetness." It was on the hills of Palestine especially that the vine flourished, and the prophets, in the predictions of future prosperity, represent the vine clad hills as loaded with a vintage so abundant that the sweet juice if expressed would flow down into the valleys below.*

4. " HAMER "—FOAMING OR RED WINE.

This word is derived from *Chamar* to foam, be turbid, or be red, ideas which were very naturally con-

* In those parts of Palestine where one sees the vines trained up rocky hillsides, close to the ground, and supported only by short stakes or brushwood, this becomes a natural and expressive poetical figure.

nected by the ancient Hebrews, as common to fermenting must and troubled waters. Our translators preferred the idea of redness ; but since in fermenting, the juice of the grape foams, becomes turbid, and in the case of the juice of dark colored grapes, fermented along with the skins, becomes red also, there can be no doubt that this word was intended to express the state of the must during its first violent fermentation. This is merely a temporary state of the must, and one therefore not likely to be often mentioned ; accordingly, this word occurs only thrice. In one passage (Deut. xxxii. 14 it is mentioned among a number of highly nutritious and stimulating articles of food which had made Jeshuron wax fat. In this place it is called "the Blood of the grape." In the other passage, Isaiah xxvii. 2, God's church is compared to a "vineyard of red wine." This is supposed to refer to some particular variety of grape ; but it is said that some copies have in this place *hemed* "pleasant" instead of *hamer*, and perhaps the former is the proper word. In Psalm 75th *hamar* appears as an ingredient in the cup of God's wrath. In Daniel the Chaldee form of the word is used for ordinary wine, and the Arabic form appears to be in use at present, with the same general sense. Most modern writers on the wines of Scripture, are content to take the sense of simple redness for *hamer;* and state that the grapes of Palestine are chiefly red, and that red wines are more esteemed than white. These reasons do not accord with the rarity of the use of the word, and I cannot regard this view as other than superficial, though it does not seriously affect general views of the subject.

5. "SHEMARIM"—LEES, PRESERVES.

This word is derived from *Shamar*, to preserve,* and it most commonly denotes the sediment deposited in the bottom of newly fermented wine. The Hebrews termed this substance *Shemarim*, either because it was believed to preserve the flavor of the wine, or because it was retained in the vessel after the wine was drawn off. In our version it is rendered dregs or lees ; but in one passage of some importance to our present subject, "Wines on the lees." This passage is Isaiah xxv. 6, in which God promises spiritual blessing to his people under the emblem of "Fat things full of marrow, of wines on the lees well refined." Here, the only word answering to "wines on the lees," is *Shemarim*. Our translators seem to have understood that the lees are here put for the wine which was drawn off from them or had long stood on them. It seems, however, very improbable that in a description referring to a sumptuous feast, the dregs or refuse alone should be mentioned ; especially as the expression, a feast of dregs, is evidently not fitted to call before the

* Some writers give a different derivation for *Shemarim*, implying that the word denotes something drawn or heaped together. If this is correct, it may have been applied to the scum taken from the surface of boiled wines, rather than the sediment ; and the former being both sweet and nutritive, may when refined or purified have been the delicacy in question. I find no notice, however, of such an article as actually in use. In Jeremiah xlviii. 11, and Zeph. i. 12, wine settled on the lees is used as a symbol of nations in a state of stolid indifference and wickedness. This is sufficient to indicate that "wines on the lees" could hardly be an epithet for good wine, though some critics have, with strange perversity, drawn quite the opposite conclusion from this.

mind the idea of delicious wines ; and besides, it is not probable that wines which had long settled in their lees were esteemed by the Hebrews. For these reasons some modern critics are inclined to believe that the word *Shemarim* here means some thick and rich *preserve* made from the grape or other fruits. Viewed in this way, the expression would be a "feast of preserves well purified." Whether or not this be the correct reading of this difficult passage, it is evident that it cannot with any certainty be cited as implying any approval of intoxicating wine.

6. "YAYIN"—WINE.

This is the usual and generic word for manufactured wine of all kinds, in the Hebrew Scriptures ; and it is probably the original or most ancient name for the product of the grape. The Greek *oinos*, the Latin *vinum*, and our English *wine*, as well as the corresponding words in many other languages, appear to be a modification of it. There can be no doubt that some of the wines in use among the Hebrews were highly intoxicating. I can, however, find no evidence that they allowed the process of fermentation to proceed so far as to produce "dry wines" like those in common use in modern times. On the contrary, it appears that the wine was enclosed in skins before it had ceased to effervesce (Job xxxii. 19) and perhaps without any previous fermentation in the vat. In these circumstances, a sweet effervescing wine would be produced ; and there can be little doubt that this was the strongest wine known in Old Testament times. There were also allusions which shew that boiled wines were made; and that among the Jews, as in other nations of ancient times, these luscious and scarcely fermented wines were more highly esteemed than any other. In a few

places also, as Isaiah xvi. 10, Jer. xlviii. 33, and perhaps Song ii. 5, the word *yayin* denotes must or juice; this is, however, evidently an exceptional meaning. As the passages in which this word occurs are numerous, I shall group them under distinct heads, in order to give a more clear view of the general testimony respecting it.

1. The more intoxicating kinds of wine known to the Hebrews are mentioned in the Old Testament with unequivocal disapprobation. In proof of this I shall cite in the first place some passages of the Book of Proverbs, a book entering more minutely than any other into the details of domestic morality. In Prov. xxiii., we have the following striking account of the effects of wine :

"Who hath woe ? who hath sorrow ?
Who hath contentions ? who hath babbling ?
Who hath wounds without cause ? who hath redness of eyes ?
They that tarry long at the wine ;
They that go to seek mixed wine ?
Look not upon the wine when it is red,
When it giveth its eye (bubble) in the cup, when it moveth itself aright,
At the last it biteth like a serpent,
And stingeth like an adder.
Thine eyes shall behold strange women,
And thine heart shall utter perverse things.
Yea thou shalt be as he that lieth down in the midst of the sea,
Or as he that lieth on the top of a mast.
They have stricken me—I was not hurt ;
They have beaten me—I felt not ;
When shall I awake ? I will see it yet again."

This passage is part of an admonition to an inexperienced young man, respecting his conduct in the

world. The inspired writer first lays before him a strong statement of the woes of those who tarry long at the wine, and then abruptly enunciates the great truth that safety lies only in abstinence. "Look not upon the wine." He then proceeds to illustrate this by a picture of the drunkard's progress—the enticing wine—the kindling of licentious passions—the uttering of the folly or wickedness of the heart—the reeling—the stupor and insensibility—and finally the insatiable craving for the stimulant. No stronger warning has ever been given, and I quote it not only on account of its decided character, but also because it specifies the kind of wine which is dangerous. It is that which is red, or as some read it, "sparkles," both being properties acquired by the juice of the grape in its fermentation. It is that which gives its bubble in the cup, a decided mark of fermented and effervescing wines; and we have already seen that these were probably the only highly intoxicating wines possessed by the Hebrews. It will be well, therefore, to keep this passage in mind, as an aid in understanding others which are more obscure. In Prov. xx. 1, we are informed that "wine is a mocker, strong drink is raging." This may refer either to the nature of the drinks themselves, or the disposition they excite in those who drink them; but in either sense the conclusion of the proverb is true, "whosoever is deceived thereby is not wise."

The last chapter of the Proverbs contains a very remarkable advice on this subject, which deserves especial attention, as it is often misapplied: "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be bitter of soul;

let him drink and forget his poverty, and remember his misery no more."

The precept and the reason are both worthy of attention. Rulers should not drink wine, because it impairs the intellect, because it blunts the feelings ; the man who indulges in such things is therefore less fitted to perform the duties of a lawgiver or a judge, than he who abstains. But in the minds of many, the latter part of the passage neutralizes the effect of the former; if the one prohibits wine to kings, the other allows its use to soothe the cares of meaner men. A moment's thought must, however, convince any reflecting man, that such an advice as to drown our miseries in intoxicating drink never can be intended. The meaning is very different. It is as if we were told that there are some men so poor, wretched and despairing, so devoid of all high hopes, duties or prospects, that sensual gratification is the only solace they have left ; in such men a resort to intoxicating beverages may be excusable, but not in those who have places of honor, of usefulness or responsibility to fill in the world. To all such, then, and especially to young men, the advice of the mother of Lemuel applies.

Another remarkable fact in reference to intoxicating wine, is that it is used as an emblem of the wrath of God, and his judgments upon his enemies. In Ps. lx. 3, it is said that God in punishing his people had made them to drink the "wine of astonishment," literally "reeling." Another instance is Jer. xxiii. 15, "Take the wine cup of his fury in thine hand and cause all the nations to whom I shall send thee to drink ; and they shall drink and shall stagger and be mad." In the same book, li. 7, Babylon is compared to a wine cup in the hand of the Lord; and it is soid "the nations have drunken of her wine, therefore the nations are mad." Such expressions have been explained by the

fact that in ancient times stupefying draughts were sometimes administered to criminals before their execution. This can scarcely, however, apply to the above passages, since the wine is not said to have caused stupor, but madness or fury such as would impel to foolish violent actions. The excitement produced by wine is the emblem of that infatuation by which wicked men are made, in the providence of God, to work out their own destruction.

Its use was forbidden to the priests when ministering in the tabernacle and temple. "Do not drink wine or strong drink when ye enter into the taberacle of the congregation, thou nor thy son with thee, lest ye die." And we find the prophets in later times lamenting and denouncing the violation of this rule. Isaiah tells us of the shepherds of Israel of his day, "Come ye, say they : we will fetch wine, and fill ourselves with strong drink ;" and this was a time when the "beasts of the field devoured God's heritage," when "the righteous perished and no man laid it to heart." See also Is. xxviii. 7.

Wine is also noticed in the prophetical books in connection with the sins and defections of Israel, and its use stated to be a cause and accompaniment of the decline of piety. "Woe unto those that rise up early in the morning, that they may follow strong drink ; that continue until night, till wine inflame them ; and the harp and the viol and tabret and pipe and wine, are in their feasts. But they regard not the work of the Lord, neither consider the operations of his hands." "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink. Is. v. Here we find that those who continue long at wine, and have wine in their feasts, neglect to consider the dealings of God to his people and the world ; and in the context we are told that when men become mighty

to drink wine, they become powerless for all good. "Their root shall be as rottenness, their blossom shall go up as the dust." The prophet Micah concludes a powerful description of the wickedness of God's professing people, and their disregard of the prophets, with these words: "If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and strong drink, he shall even be the prophet of this people." A man who should predict an abundance of intoxicating drinks, or become eloquent in their praise, would be the favorite prophet of the people. Has not the christian church in like manner seen, in many instances, the use of intoxicating drinks leading to all these evils.

The statements of the Scriptures to which I have referred under this head, sufficiently show that fermented or intoxicating wine is regarded at least with very strong suspicion, by the inspired writers; in truth, actually discountenanced. We must now, however, refer to a number of passages, which unless properly understood, may be thought to neutralize the force of those above quoted.

2. There is a kind of manufactured wine countenanced by the inspired writers of the Old Testament. This will not appear surprising, when we reflect on the very different properties of the various kinds of wine noticed in the introduction We should, however, expect these more harmless wines to be in some way distinguished in the words of Scripture from the stronger beverages, noticed under the preceding head; and though both are named "yayin," we shall find that the points of difference are noted, at least in some places.

The first passage which I shall notice under this head is Prov. ix. 2 and 5, where wisdom is said to have "mingled her wine" and to invite all to a feast of

which this mingled wine is a part. This is a figurative passage ; but yet there must be a reference to some beverage in common use and probably highly esteemed. It cannot be that kind of wine which is forbidden in other parts of the same book. It is not said to be red or to give its bubble in the cup, but it is " mingled," and the only two kinds of mingling employed by the Hebrews were mixing with drugs and diluting with water or milk. The first of these is plainly condemned wherever it is mentioned ; it must therefore be dilution that is meant here. The wine approved of in this passage is thereore wine diluted with water, and as we have already seen, the only wine usually drunk in this way in ancient times was the thick boiled wine, which possesses scarcely any intoxicating power, and is not therefore of such dangerous tendency as ordinary fermented wine ; especially when mixed with water. Another passage of a very similar kind is Isaiah lv. 1, " Come ye to the waters ; And he that hath no money come, buy and eat, yea, come buy, wine and milk." Here the association with water and milk, leads to the belief that the harmless wine usually mixed with these substances is intended, and employed as an emblem of spiritual blessings. In Psalm civ. and 15, the Psalmist, in enumerating the natural bounties of God, mentions " wine that maketh glad the heart of man and oil that maketh his face to shine ;" or, as the latter part is more correctly rendered in the margin of the authorized version, " maketh his face to shine more than oil." This is the only passage in which I find *Yayin* mentioned as one of God's natural bounties ; and as it occurs in a psalm where natural blessings only are referred to, the word is here probably used for the whole produce of the vine. Taking it, however, as it stands, the kind of wine meant is that which maketh the face to shine,

or fattens ; and this property belongs to the saccharine, not to the purely alcoholic products of the grape. This passage therefore harmonises with those already noticed. I think that we have a right to apply the light given by the above references to harmless wines, to Amos ix. 14, and a few passages in the Song of Solomon in which wine is mentioned in terms of less direct approval. We may therefore conclude that boiled and sweet wines are permitted and even approved in the Old Testament, evidently because they were esteemed, and justly so, delicious and nutritive ; and were incapable of producing the lamentable effects flowing from the stronger beverages. It is to be regretted that the introduction of distilled liquors has so vitiated the taste of men, that boiled wines and the juice of the grape preserved by being heated, have almost entirely disappeared from the list of ordinary beverages. In this respect the so-called christian world of modern times, is worse than ancient Israel in its worst days. We may, however, hope that a time is approaching when the grape will be applied to better uses, when men will drink of the wine which is mingled with wisdom, and abandon the inebriating draughts which bring so many woes both physical and moral.

There are a few passages which appear to approve of intoxicating wines, but in reality have no such tendency. The first of these which attracts attention is Deut. xiv. 54, where the Israelite is allowed to bestow his money for wine or strong drink ; and to drink them in the tabernacle before God. This injunction occurs in the following circumstances. The people were commanded to bring the tithe of their corn, vintage fruit, etc., and eat them before the Lord in the tabernacle ; but if their residence was so distant that they could not do this they were to convert the tithes

into money, and having repaired to the place of the tabernacle, were there to buy such articles of food or drink as they chose and to feast on these instead of their tithes. Here therefore there is a permission to use wine and strong drink as substitutes for the vintage and other fruits ; and as the word *yayin* is used in the law without any qualification, we are to infer that the kind of wine was left to the discretion of the offerer, regulated, however, by the other precepts of the word of God, and probably also by the obvious consideration that what approached nearest to the vintage fruit, instead of which it was taken, was to be preferred. It is evident, however, that this permission of wine on an especial occasion has little bearing on questions regarding its habitual use. In Ecclesiastes xix. 7, we are exhorted to " drink wine with a merry heart." The phrase a merry heart does not, however, necessarily imply that intoxicating wine is meant ; and besides, it appears from the context that the preacher is here rather stating the opinions of a large class of worldly men, than giving an advice. This passage therefore in no respect contradicts the strong admonitions given in other places by the same writer.

Another very remarkable passage is in Genesis xliv. 11 and 12, where the Shiloh, predicted to arise from the tribe of Judah, is said to have " washed his garments in wine, and his clothes in the blood of grapes," and is said to have " Eyes red (dark and flashing) with wine, teeth white with milk." In reference to the latter part of this quotation, I may remark that the idea of redness or flashing from a free use of wine, cannot be intended here, since it is inconceivable that the very same appearance which Solomon attributes to the drunkard should here be ascribed to the Redeemer. We must, therefore, conclude, though with or from wine is the literal reading, that the intention is to com-

pare the darkness of the eyes to the colour of wine. This view also makes the reference to milk intelligible, since the teeth cannot be whitened with milk, but may be white like milk. If we compare the first part of the passage with Isaiah lxiii., and Rev. xix and 15, which are descriptive of the same person, we shall find that the garments are represented as red with wine, because the Redeemer was to tread the winepress of God's wrath. This part of Scripture, therefore, in no way recommends the use of intoxicating beverages.

4. I may now notice a few historical passages which throw light on this subject.

The first appearance of the word *yayin* in the Scriptures is in Genesis ix. where we are informed of the drunkenness of Noah. The good man, whose faith supported him as the sole preacher of righteousness in a world of scoffers, debased himself in his old age with wine ; a lesson surely to good men in every age. Noah's fall at the outset of the post-diluvian world reminds us of Adam's in the antediluvian ; and it is singular that one of the first results in each case, was that a son of the first offender became an outcast. Cain and Ham seems to represent each other ; and thus the first instance of drunkenness formed the initial step in the reduction of one of the three great families of men to barbarism and servitude. It has been urged in extenuation of the conduct of Noah, that he was probably unaware of the properties of wine. This is quite possible, as he seems to have been the first cultivator of the vine; and we have no account that he afterwards gave way to intemperance. It is possible also that Noah's wine may have been unskilfully prepared, and may have run on further in the alcoholic fermentation, than it was usually permitted to do, in later times.

There are a number of historical notices, which shew that wine was in common use among the Israelites and neighboring nations. When the Israelites assembled to make David king, wine is mentioned among the articles on which they feasted. David is said to have had "wine cellars," though there seem to have been store-houses for the whole produce of the vineyards. Solomon sent a very large quantity to Hiram king of Tyre, along with other articles for the provision of the Tyrian wood-cutters, in Lebanon. Nehemiah prepared once in ten days "wine of all kinds" for the princes who feasted with him. I need not enter into any particular examination of these passages, since they afford no information respecting the precise kinds of wine used, and can in no way change the meaning of the more didactic portions of Scripture. There are, however, some passages which go far to shew that wine of any kind was used, but in small quantity, by the good men of Israel. For instance, in the present of food and wine made by Abigail to David, the proportion of wine is very small, even when we assign the largest possible dimensions to the skin bottles employed; and in that of Ziba, made when David was fleeing from Absalom, still smaller. (1 Sam. xxv. 18, 2 Sam. xvi. 1.)

The historical parts of the Bible afford some instances of total abstinence which are worthy of attention. The first of these is the institution of Nazaratism, or separation in a peculiar manner to God. From the terms in which this institution is referred to by Moses, it may be inferred that it existed in some form prior to the institution of the ceremonial law, and was merely regulated by it. The vow of the Nazarite included abstinence from wine even of the most harmless kinds, and it concerns our present subject only as showing that, under the old dispensation,

a vow of this kind was favorably regarded by the divine law. Nazaritism existed for a long period. Amos represents God as saying, "I have raised up of your young men for Nazarites but ye gave the Nazarites wine to drink," and this was one of the sins against which the people of that time were warned. John the Baptist appears to have followed the rules of Nazaritism, and is the last Nazarite we read of in the Scriptures. Samson was a Nazarite ; and it is worthy of notice, that his mother was directed to abstain from wine and strong drink, that her son might be a Nazarite from birth; a distinct recognition of the well-known principle that the food and drink of the mother influence the constitution of her unborn child.

The Rechabites furnish another historical illustration of abstinence. They had been commanded by their ancestor Jehonadab the son of Rechab, to abstain from wine, and had scrupulously obeyed the injunction. They are adduced by the prophet as an example of obedience, their attention to the advice of Jehonadab being contrasted with the disobedience of the Jews to God. Their temperance is therefore not the primary object of the prophet's approbation, though no disapprobation of it is expressed ; and it is not unlikely that this also may have been intended as a rebuke to the intemperance of the time

Another instance is, the abstinence of Daniel and his three young companions in the palace of Nebuchadezzar. They refused the royal delicacies and wine offered to them, and adopted a vegetable diet and water; and the result was that their countenances appeared "fairer and fatter in flesh than all the children which did eat of the king's meat." We are not informed that there was any miracle in this case : it was merely the consequence of a simple and unstimulating diet.

I have now, I believe, stated all that is material to the testimony respecting the wines known to the Hebrews by the name *yayin* ; and it must have been observed, how different that testimony is from the character given to the harmless "Tirosh," vintage fruit. Vintage fruit is always a blessing, "yayin" most frequently an occasion of evil. The utmost that can be said in favor of the latter, is that those kinds, as the boiled wines, which have little or no exhilarating power, are countenanced. The stronger and more inebriating kinds, which approached more nearly to those of modern times, are warned against, used as emblems of divine wrath, and stated to be occasions of declension in Israel.

7. SOBHE.

This word is derived from the verb *Saba*, to drink freely or tope: and the nature of the beverage to which it refers is not well ascertained. It would seem to have been a drink highly prized by the luxurious in the worst times of Israel ; but whether of high intoxicating power or not, seems uncertain. It occurs only in three passages (Is. i. 22, Nahum i. 10, Hosea iv. 18), and as these neither throw much light on the nature of the substance, nor are material to our present subject, they may be passed by without further consideration.*

* Must boiled till only one-third remained, was called *Sapa* by the Romans, and the same name is still given in France to the grape conserve, called Raisine. It has been supposed that the Hebrew *Sobhe* may have referred to something of this kind, but its derivation and the connection in which it occurs, rather lead to the conclusion that it was a strong wine, used in an unmixed state by intemperate persons in the days of Israel's declension. Gesenius understands the word in Hosea iv. 18, to denote a carouse.

8. "MESECH"—MIXTURE.

Is derived from *Masach*, to mingle, and is usually rendered mixture or mixed wine. It was customary in ancient times, especially with those who were regular winebibbers, and required some additional stimulus for their jaded palates, to mix their wine with odoriferous substances or stimulating drugs and spices. This practice appears to have existed in Israel, though probably not to a great extent; and is reprobated in the few places where it is noticed (Prov. xxiii. 29, Is. v. 32). In Psalm lxxv. God is represented as making the wicked drink out to the dregs a cup of mixed wine, and this is probably the strongest form of that comparison of God's wrath to wine, previously noticed; for it is said that the wine is "red," or more literally "turbid or foaming;" that is, in a state of fermentation; and it is "full of mixture," probably of intoxicating drugs; and all the wicked of the earth are to wring and drink the very dregs of it.

Having thus noticed the various Hebrew words translated wine, in the English Bible; proceeding from the useful vintage fruit, in regular gradation, to the poisonous mixed wines; I may shortly sum up the general evidence respecting wine as mentioned in the Old Testament. *First*, it is evident that the grape both fresh and dried, and its unfermented juice, are highly valued by the inspired writers, and numbered among the most valuable gifts of God to man. *Secondly*, that boiled wines, containing little spirit, and usually diluted when drunk, are countenanced, and were esteemed even by good men. *Thirdly*, that effervescing and other highly fermented wines, were regarded with distrust by the inspired writers, were not used, or used in very small quantity, except by the dissolute; and are in several places noticed with strong

disapprobation, and earnest warnings given against them. *Fourthly*, that the Old Testament, neither by precept nor example, in any way opposes abstinence from wine. *Fifthly*, that since the ordinary wines now in use, contain as much or more spirit than the strongest of those known to the Hebrews, the Bible gives us no reason to regard such wines as useful beverages, much less as blessings bestowed by God.

9. SHECHAR—STRONG DRINK.

This is in some respects a doubtful word, though the testimony respecting the use of the drink intended by it is not obscure. It is derived from the root *Shakar*, to be satiated or drunken, and from the meaning of related words in other languages, it may be inferred that Shechar originally meant some sweet liquid ; but there can be no doubt, that as generally used in the Hebrew Scriptures, it is the name of an intoxicating beverage, or beverages, different from wine. Various opinions have been entertained respecting its precise nature ; but without entering into the controversies which have been raised respecting it, I may state that the most probable view is, that a drink prepared from the juice of the palm tree is intended. This substance in its recent state is a sweet and agreeable beverage, and by evaporation a kind of sugar, called in India *Zhaggery*, is obtained from it. By fermentation it may be converted into a kind of Beer or Palm wine, now used in some parts of the East ; and by distillation a kind of "arrack" or ardent spirit may be obtained from it. The fermented palm wine is probably the liquid most commonly meant by the Hebrew *Shechar ;* but, as we are informed by Herodotus that at an early period a distilled liquor was obtained from

the palm juice in Babylonia, it is probable that palm arrack or spirit may sometimes be meant.* There is no evidence, however, that the art of distillation was practiced by the Israelites themselves. Whatever the precise strength of this beverage, it cannot be questioned that it is unfavorably regarded by the inspired writers.

The only passage in which it is permitted is Deut. xiv. 24, where it is allowed to be used as a substitute for the tithe of fruits. Without entering into the question whether an intoxicating drink is meant in this place, I may merely remark that this permission, in one especial case, by no means implies approval as an ordinary beverage. The remarks already made respecting the use of wine in this ceremony of the presentation of tythes in the tabernacle, apply equally to "shechar."

Shechar is never mentioned as a blessing, or as one of the bounties of Providence. It generally occurs in connection with wine, and this always in passages in which the latter is discountenanced: for example, it is forbidden to Priests (Lev. x. 9), to rulers (Prov. xxxi. 4), to Nazarites (Num. vi. 3), and it is denounced by the later prophets (Is. v. 11, etc.) One passage in which it occurs without any mention of wine, is alone sufficient to show the estimation in which it and those who used it were held. In the sixth Pslam, David in pouring out his distresses before God, concludes with the complaint, "I am the song of the drunkards," literally of the drinkers of "shechar." It is evident, therefore, that in the time of David those who drank strong drink were viewed as scoffing and ungodly

* Beer made from barley was in use in ancient Egypt, and it is just possible that this also may have been included under the term *Shechar*.

men, ready to mock at a good man in distress, and perhaps, like some modern tipplers, not deficient in the power of making his calamities the subject of humorous songs to enliven their social meetings.

I have now examined in a summary, though I trust in a sufficiently careful and candid manner, all the words used in the Hebrew Scriptures to denote intoxicating drink, or so translated in our version ; and I think I may without fear leave it to the conscience of any good man to decide whether the use of the strong alcoholic and distilled liquors of modern times accords with the teaching of the Old Testament. We must now proceed to enquire, whether the revelation of greater light and liberty contained in the New Testament is less strict in its requirements than the older dispensation, or more in accordance with the drinking usages of modern nations calling themselves christian.

THE NEW TESTAMENT.

In entering upon this branch of our subject, we might be led by the results of our inquiries into the testimony of the Old Testament, to expect a still more decided and precise disapproval of intoxicating drinks. In this, however, we would in some degree be disappointed. The New Testament, though a clearer revelation of God's will, deals much less in minute details than the Old. It enunciates great general principles, and leaves their application to the mind enlightened by the Spirit. It seeks to renew the inner man, that his deeds may not be evil ; not to regulate every minute part of his conduct that an outwardly good man may be made up of these details. In the New Testament, therefore, we have a few direct references to wine ; but we have broad general truths, which

should guide the christian in his conduct in relation to it. Before proceeding to the consideration of these, however, it will be necessary to notice some particular references to wine, which are supposed by many to be adverse to total abstinence.

1. The first passage of this class to which I shall direct attention, is the narrative of the Marriage of Cana, where our Saviour turned water into wine, thereby apparently not only sanctioning its use, but giving it the character of a "good creature of God." Before deciding on the exact significance of this miracle, in reference to our subject, it will be necessary to attend to the circumstances in which it occurs. Like all Christ's miracles, this was intended to "manifest forth his glory," and to cause men to believe on him. We generally find, however, that the wonderful works of the Saviour were performed in circumstances which made them direct acts of kindness, as well as illustrations of his power; and indications of something of this nature will be found in the case in question. We are told that they "wanted wine"—but why? The most probable answer is, that more guests had arrived than had been provided for, and the most likely cause of this was, that the presence of Jesus (to whom the occurrences at his baptism, and the intimations afterwards given by John had perhaps already attracted attention) had drawn together a number of persons who had not been expected, but whom the bridegroom was bound to entertain. If these were the circumstances, we can at once account for the appeal made by Mary to her Son, and for his readiness to remove an embarrassment, in part at least occasioned by his own presence. We are farther informed that the ruler of the feast declared the wine to be good or excellent; now, we have already seen that in ancient times the sweetest wines were most esteemed. The most valu-

able kinds were the thick syrupy wines, prepared either from boiled must, or from the first portion of must which oozes from the ripe grapes before they are pressed, and which is very saccharine, and nearly destitute of ferment. If the wine produced on this occasion had been alcoholic wine, like those now in general use, there can scarcely be a doubt that it would have been pronounced bad and unfit for use by sober men. We must therefore infer, that the wine thus miraculously produced, was remarkably sweet, and of little if any alcoholic strength. It is also deserving of attention that the ruler remonstrates with the bridegroom because he had not presented this good wine at first. Some writers, ignorant of the customs of the period, or for less creditable reasons, have explained this as meaning that it was the custom to reserve bad wines until men had become so far intoxicated as to be unable to distinguish them from good. We cannot, however, suppose that a practice so opposite to the precepts of the Old Testament could have prevailed in the time of our Saviour, or if it had, that he would have sanctioned it. The real nature of the custom is very different. Marriage feasts usually lasted seven days, during which guests were going and coming, and the quantity of wine required depended on their number. In these circumstances, hospitality required that if a bridegroom had wine of different qualities, he should offer the best as long as any of it remained ; when it was exhausted, if his guests were not all satisfied, he might be obliged to present an inferior quality. If, on the contrary, he gave the worst first, he would subject himself to a charge of niggardliness or selfishness, in offering the worst to his friends, and desiring to reserve the best for his private use. It was probably for this reason that the ruler desired an explanation of the tardy appearance of the good wine.

It thus appears that the miracle of Cana exhibits the approbation only of the sweet and harmless wine, which we have already seen is countenaced in the Old Testament. The moderate drinkers of our day must therefore banish their strong and brandied wines, and confine themselves to such a beverage as a conscientious Israelite of that time would call good wine, before we can allow them to derive any encouragement from the marriage of Cana.

2. In Matt. xi. and Luke vii., we are informed that the Jews accused our Saviour of being a wine-bibber and a glutton. "John came neither eating bread nor drinking wine, and ye say he hath a devil." John's abstinence gave them no ground for accusing him of intemperance, but his austere life in the desert enabled them to accuse him of being a demoniac. Jesus, on the contrary, came eating and drinking, partaking of the hospitality and eating at the tables of all classes of people, and hence they accused him of being "a man gluttonous and a wine-bibber," that is, a free drinker of wine. The Jews knew that wine-bibbing was incompatible with the character of a prophet; our Saviour, however, treats the accusation as a calumny, not originating in his conduct, which was temperate and blameless, but in their own disposition to find fault. He tells them that wisdom is "justified" or vindicated by all her children. The circumstances and mission of John required one mode of life, those of Jesus another, and to those who were guided by true wisdom, both would appear equally proper. It is quite possible that this reference to wisdom may have been intended to remind the auditory of the beautiful passage in Proverbs already noticed, in which wisdom is represented as mingling her wine and inviting men to her feast,—a different kind of wine and a different feast from those of wine-bibbers and gluttons.

3. In Luke v., we are incidentally informed that "no man putteth new wine into old bottles (or skin bags), else the new wine will burst the bottles;" and also, that "no man having drank old wine straightway desireth new, for he saith the old is better." This passage has little direct bearing on our subject; but it has been applied to it, and is besides not very lucidly explained by a number of commentators. Some doubt rests on the nature of the custom referred to. The Jews, as we have already seen, put their new wine into skin bottles before fermentation was finished, in order probably that the pressure of the bag might impede the process and preserve the sugar as far as possible unchanged, and in this way they probably produced sweet or effervescing wines; but they were also accustomed to bottle up must, either recent or boiled, to preserve it from contact with the air, and prevent it fermenting or becoming acid. Now, in either case it would be improper to put the new wine into old bottles, because the inside of the old skin would be coated with the yeast and dregs of former wine, or its surface might be in a state of partial decay, and thus the new wine would be placed in contact with substances which would produce or accelerate fermentation, and cause a strain which the hide, weakened by age, would be unable to bear.—The new wine, therefore, of this parable, might have been either pure must, intended to be kept sweet, or must, in incipient fermentation, bottled, to moderate and retard the process Let us now attend to the object and meaning of the parable.

It had been objected to Christ's disciples that they did not fast, whereas John's disciples and the Pharisees fasted often. In answer to that part of the objection which referred to John, the parable of the bridegroom and the "children of the bride-chamber" is given; that which referred to the fasts of the Pharisees

is answered in the parable now under consideration. I cannot better give its meaning than in these words of Scott : " They (the Jews) wanted to mend the pharisaical religion, which was an old worn-out garment, with the gospel ; and to put the 'new wine' of the gospel into the 'old bottles' of the antiquated ceremonies of the Mosaic law, and the traditions of the elders." The gospel is compared to new wine, and it would not do to put into the forms and ceremonies belonging to the older dispensation, or devised by the Jews themselves, and which would corrupt and eventually destroy it. The concluding sentence of the parable merely carries out the same figure. Men who had been accustomed to drink old fermented wine would not relish the juice of the grape in its fresh or slightly fermented state, and in the same manner, the Jews having been accustomed to a religion contained in the " old bottles " of pharisaical forms, could not readily appreciate the superiority of the gospel. If the above be a correct view of the parable, it is evident that we cannot infer from it either an approval or disapproval of wine on the part of our Saviour, unless the circumstance of the gospel being compared to new wine and the Jewish fasts to old, should be viewed as unfavorable to the latter beverage.

The next event to which I shall allude is the institution of the Lord's Supper. It would be unnecessary to refer to this great christian ordinance, were it not that in most churches fermented wine is used in its administration, and that some well-meaning persons adduce this as an argument in favor of intoxicating drinks. They ask, can that which our Lord selected as the emblem of his most precious blood, be a deleterious beverage ? and I admit most fully that, if it were really so, the inevitable answer must be, that it cannot be injurious. A very little investigation must, how-

ever, convince any person willing to be informed, that it was not necessarily intoxicating wine that was used on that occasion. At the very outset of the inquiry, it must appear singular if fermented wine, which both in the Old and New Testament is used as an emblem of God's wrath, should be employed to represent his greatest gift to fallen man. But there are other and more direct proofs. The Lord's Supper was instituted at the feast of the Passover ; and it is now, and seems to have always been, the prevailing custom of the Jews to exclude from that feast not only leavened bread, but fermented wine, instead of which they use steeped raisins or other unfermented liquors. This exclusion is founded on a literal interpretation of the words of the original institution in Exodus, 12th and 13th chapters, which in their strictest sense forbid all fermented things.* We have no intimation that our Lord devi-

* Two Hebrew words are translated "leaven" in the authorized version; one of these seems to mean soured dough, the other ferment in general.—Both occur in Ex. xiii. 7, where it is said "there shall not be seen with thee fermented things."

Some late writers, while admitting that fermented drinks made from grain are regarded as forbidden, and that raisin wine is commonly used by the Jews at the Passover endeavor to find evidence in the writings of various rabbis that intoxicating wine is permitted, provided it has quite passed the vinous fermentation and has no tendency to run into the acetous ; conditions not easy to fulfil in any kind of wine. Such distinctions may have been made, but they appear by no means reasonable, for the ferment of wine is the same chemically and botanically also (for it is a microscopic plant), with that of other fermented drinks, and on the same principle leavened bread might also be allowed, since in it also the fermentation is at an end, and, in consequence of the opera-

ated from the usual practice ; but on the contrary, we nowhere find even the general term wine applied to the beverage which he used. It is called the cup, that is, the usual cup of the Passover, and the "fruit (or produce) of the vine," an appellation quite as likely to be given to the boiled juice of the grape, or any other unfermented drink prepared from it and used at the Passover, as to fermented wine. The reference made by our Saviour to drinking this fruit of the vine "new" in the kingdom of his father, also seems to imply that it was a preparation that was best when fresh, or immediately after the vintage, whereas we have already seen that in the opinion of those who drink fermented wine, "the old is better." We have therefore every ground to believe that the Lord's Supper was instituted with unfermented wine.

These reasons, which might be much extended and illustrated, show that the use of fermented or alcoholic wine at the Lord's Table, is not founded on his example, nor on any Scripture precept ; but like the use of leavened bread on the same occasion, merely on convenience, or a belief that the kind of wine is immaterial. From 1 Cor. 11, 12, it would at first sight appear that this practice is of as early a date as the time of the Apostles, since reference is there made to drunkenness as occurring at the Lord's Supper. In this place, however, the connection seems to require that we understand, not intoxication, but eating and

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tion of baking, much more certainly than it is in the oldest wine. The spirit of the Passover law as explained by Paul in 1 Cor. 5, 7, 8, we think fully vindicates the Jew in the entire exclusion of fermented things, and the use of unchanged natural products alone. For a view opposed to that given in the text and arguments in support of it, the reader is referred to Eadie's Bible Cyclopedia, art. "Wine."

drinking to excess, in consequence of the disorderly practices which prevailed in the Corinthian Church.

While, however, the friends of abstinence should not permit this argument to be used against their principles, they should be aware of raising any contention or controversy respecting the present practice of the Church in this particular. The New Testament prescribes no strict ritual of forms and ceremonies, but demands a spiritual worship ; we may therefore rest assured that, if men approach the Lord's Table with the "unleavened things of sincerity and truth," they will not be rejected on account of the leaven either of bread or of wine.

5. Passing over several warnings against intemperance, in one of which (1 Cor. vi. 10) drunkards are enrolled among those who shall not inherit the kingdom of God ; and in another (Eph. v. 18), the excitement produced by wine is contrasted with the elevating influences of the spirit ; we may proceed to notice the apostolic injunctions respecting the conduct of bishops, deacons, and aged women, contained in 1. Tim. iii. 3 to 8, Titus i. 7, and ii. 3. In these passages we are told that bishops or rulers must not be "given to wine," and that deacons and aged women should not be "given to much wine."—This last injunction of course implies that wine was not prohibited to church members by the Apostle ; they might use a little of such wines as were drunk by the temperate at the time. But if the deacons and aged women might use a little, what is the force of the admonition to bishops? The word *paroinos*, translated "given to wine," literally means by or near wine, though it is also applied to revelling, and other things likely to occur where wine is drunk. The apostle may therefore mean either that Bishops should abstain from wine, like the priests in the tabernacle, or that they should not be present

at revelling or drinking companies. It is worthy of notice in connection with this injunction, that Timothy himself acted in accordance with the strictest meaning; for we find in the 5th chapter of this epistle the apostle advising him to "drink no longer water, but use a little wine for his stomach's sake, and often infirmities." This advice, to use a little wine *medicinally*, proves incontrovertibly that Timothy did not habitually or ordinarily drink wine, even of those non-inebriating kinds which are not forbidden in the Scriptures. Whether we should view the abstinence of Timothy as an illustration of the apostolic precept to bishops or not, it is evident that this abstinence, and the absence of all disapprobation on the part of Paul, who merely advises a relaxation in case of sickness, should prevent any christian from objecting to abstinence from the strong alcoholic wines so generally used in modern times.*

We have now considered the principle notices of wine contained in the New Testament, and may I think conclude that they do not differ from the testimony of the older revelation. I cannot close this branch of my subject without remarking the contrast between the high morality of the Bible in this respect, and the intemperate habits of modern nations called christian.

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* In conection with Paul's advice to Timothy, it deserves notice that, just as the grape itself is found to have a remarkable effect in restoring the strength and appetite of invalids, so the boiled wines and other saccharine products of the grape anciently enjoyed much reputation on this account. This they would probably still be found to deserve if substituted for the beer and porter, or still more dangerous strong wines and ardent spirits so often misapplied as means of restoring health.

Take, for example, Great Britain and her Colonies, consuming annually millions of gallons of ardent spirits, and wines so strong that the wine-growers of the South of Europe cannot produce them, without distilling a part of the wine and mixing its produce with the remainder. Not a line can be fairly quoted from the scriptures to justify the use of beverages so pernicious, or such wholesale waste of the food which the earth brings forth.

CHRISTIAN LOVE AND ABSTINENCE.

The great ruling principle of this world is selfishness ; sometimes calculating and even self-denying for a time, at others rash and short-sighted ; but still selfishness. Our Saviour therefore gave to his disciples the strongest mark of distinction from the world, when he said, "by this shall all men know that ye are my disciples, if ye love one another." This great law of love, which in reference to our fellow men, is the fulfilling of the law, does not sanction any indulgence which may harm others, nor allow us to ask "am I my brother's keeper." It commands us to deny ourselves of our brother's welfare require it, to seek not our own but "every man another's welfare," and "bear one another's burden." It does not allow those who are strong to avail themselves of their strength, if by so doing they expose their weaker brethren to peril. "We that are strong ought to bear the infirmities of the weak and not to please ourselves." Let us compare with this exalted principle the present drinking usages of the world, and even of christian men. Strong and dangerous liquors much more inebriating than those of ancient times, have been produced—their use has

become general in society—they have immeasurably added to the amount of wretchedness and crime—they annually rob churches of some of their members—they are a constant cause of stumbling to weak christians—and by their aid, the children of the church who should be brought up in the nurture and admonition of the Lord are in countless cases trained in the nurture of Satan. There is not a christian in the world who does not know that such evils have resulted and do result from strong drinks ; yet many good men use these beverages ; persist in an indulgence which yearly ruins thousands ; say by their practice that it concerns them not how many brethren stumble or are made weak ; how many, perhaps encouraged by their example, altogether perish. How different is this from the declaration of Paul—" It is good neither to eat bread nor to drink wine nor anything whereby a brother stumbleth or is offended or made weak. If meat make my brother to offend, I will eat no meat while the world standeth." Paul was willing to abstain from harmless meats, even in deference to the prejudice or weakness of his brother ; many christians now say in their practice : " Though I know that these drinks make many to perish, yet because I feel myself to be strong and safe, I will continue to use them while I live."

Objections are, however, urged by some against this application of the law of love. Two of them only are deserving of notice.

1. It is objected that the gospel is the true remedy for moral evil ; and that Temperance Societies offer themselves in some measure as substitutes for it, and thereby divert men's attention from the true way of salvation. This objection deserves respect, as it is based on truth and influences good men ; but it has no foundation in the facts of the case. Abstinence from

strong drinks is not and never can be to worldly men anything more than a mere outward reform, influencing their temporal welfare. To christians, the agitation of these principles is a demand to consider and practice a gospel truth, which they have too much neglected. It does not require them to make one effort less for the promotion of Christ's Kingdom, or in any way diminish their probability of success. Temperance societies are not rivals to christian churches ; but if churches would agree to maintain a consistent and christian testimony on this subject, there would be little need for societies.

2. Some good men deceive themselves with the excuse that, in habitually using intoxicating drinks, they are shewing the best example, that of moderation or temperance. There can, however, be no moderation in evil ; the good things of this life should be used moderately and temperately, but when anything is found to be evil, or an occasion of evil, then its use, in however small degree, ceases to be moderation and becomes sin. We have already seen that the common intoxicating drinks of modern times cannot be scripturally viewed as good things, and it cannot be denied that they occasion much evil ; how then can their habitual use be called moderation or temperance ? But the fallacy of this objection may be placed in a still stronger light. If any man, having a regard for his own life and reputation, should form the design of doing all that he could by example to lead other men into intemperance and ruin, how could he best effect his purpose ? He could not become a drunkard—that would ruin himself. He could only persevere in the habitual use of strong drinks and lead others to follow his example ; and he might be almost sure that some of them would fall. Instead of being the safe

example, which cannot hurt the weakest, habitual moderation of this kind is in reality the most destructive example which a christian can set.

It becomes christians, then, for the sake of the world which should be enlightened by them, for the sake of their brethren, and for the sake of him who bought them, and who pleased not himself, to mortify this lust for strong drink, and to bestow in Christ's service the time and wealth which it dissipates and destroys.

SUPPLEMENTARY NOTES.

1. It may be supposed by some that the present new edition of this tract is scarcely opportune, at a time when public attention has been so fully occupied with the subject of prohibition, but the two questions are more closely connected than might at first be supposed.

2. It is true that the Bible does not endeavor to remedy moral evils by the action of popular majorities or by human legislation, but addresses itself to the individual conscience, seeking to convert men one by one, and so to gather a people for God, leaving it for them, when strengthened by faith in Christ, and enlightened by the Holy Spirit, to regulate details of conduct by Christ's law of love.

3. The Bible, however, recognizes human rulers as ordained of God for the punishment of evil-doers, and if it can be shown that the traffic in intoxicating drinks inflicts incalculable evils on Society (greater, it has been said, than those of war, famine and pestilence combined), it becomes the clear duty of the government and legislature to prevent the inflictions of such miseries on the people for the selfish gain of a few.

4. It is also important to prevent the advocates of strong drink from misquoting the Bible in support of their contentions, and to show that where the Bible is accepted as the rule of life, temperance and even the advocacy of prohibition are likely to prevail. This is indeed evident from the recent vote on prohibition, the majorities in favor of which are greater in those parts of the Dominion where the Bible has long been a household book, and where the young people have been brought up in the knowledge of the scriptures.

5. "*Gleukos*" (Acts II. 13).—The accusation made by some that the Apostles on the Day of Pentecost were drunken with Gleukos or Must, was, of course, a mere sarcasm or gibe, as much as to say, these pious men are tipsy ; but they cannot have been drinking anything stronger than unfermented grape juice.

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